

Evangelical Christendom

"I am
Gospel
sent
in Christ."

Sept.-Oct., 1940

The Meaning of True Prayer*

By the
ARCHBISHOP OF CANTERBURY

We are met together on this anniversary of the day when war was declared—certainly the most fateful day in the long history of our country; perhaps one of the most fateful days in the history of the world.

It is natural that we should observe this day with special remembrance. We are very grateful to the Secretary of State for Scotland for being present in spite of all his

duties, and I have letters here from two other members of the Government: first Lord Halifax, who says that his constant work prevents him from accepting my suggestion of speaking at this meeting: "but with millions of others," he says, "throughout the country and throughout the Empire, I shall be feeling and thinking with you." And the First Lord of the Admiralty says that if it had been possible he would have wished himself to be present.

As you know, the King, as the head of the nation, has called his peoples to prayer on Sunday next, the Sunday immediately after this anniversary. As we know very well, the prayers that really matter are the continuous and instant prayers which day by day rise from the hearts and homes and churches of our land and of our Dominions and Colonies; but we are asked to gather up all these continuous prayers next Sunday in one united act of national prayer.

I think it would be fitting that this evening we should endeavour to prepare for such a great day, and to think together quietly of the meaning of true prayer and of its place in this time of war.

First may I urge that every act of prayer ought to be an act of worship. Will you think me paradoxical if I say that a chief value of prayer in time of war is that it should take us out of the war? Do you not think there is a real danger of our becoming obsessed by the war, by the incessant pressure of its sayings, of its warnings, of its perils, of its anxieties, of its hopes? I have often said that while we are all in the war, if we are to get worthily through it we must learn sometimes to get above it. We must rise sometimes above the things that are being so manifestly shaken to the things that remain unshaken.

I gave my own diocese this motto for this momentous year, that great verse, the tenth of the fiftieth chapter of the book of Isaiah: "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God." Truly that is a great word, and everyone that so rises and stays upon his God will find a strength and a help that nothing else can give.

May I use a very simple illustration? Was there ever a year in which during the summer and early autumn the beauties of nature were more wonderfully revealed to us in

*Address delivered at the Central Hall, Westminster, on Tuesday evening, September 3rd, 1940, the anniversary of the Declaration of War, at the monthly War-time Prayer Meeting arranged by the World's Evangelical Alliance.

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all their sequence than in this tremendous year? Thank God these things abide, and in nature the tortured and perplexed spirit of man can still find an abiding home. Well, that is only a faint symbol of the eternal life of God, of Heaven, that is of the spiritual world which is never far but always near, all-encompassing. Prayer is the way by which our spirit reaches God and holds communion with Him. In the terse and vivid phrase of good Mother Julian, of Norwich, "Prayer one-eth the soul with God"; and it is the way by which we also in Him and through Him enter the eternal, spiritual world which is our native country as immortal spirits and take our place there.

This is not a mere escape from the war. On the contrary, as I have suggested, there is nothing like this change of scene and air to bring to the spirit calmness, patience, steadiness, fortitude—just those qualities that are most needed in the time of war, that each of us may fulfil his appointed duty.

Some of you may remember that the Archbishops earlier in the year and the World's Evangelical Alliance always has recommended that where it is possible we should make a pause for remembrance daily at noon. I try to do so myself, and I would suggest that we should try to make even the simplest and most momentary act of lifting up our hearts to God—an act of worship. "Our Father Who art in heaven, hallowed be Thy name."

Secondly, prayer must be an act of submission—submission to the holy will of God. I see that we have been called here partly to pray for victory. Very good and very right! None of us can tell what is the complete will of God about this war. How much there is in it of judgment, how much there is in it of hope of redemption, we cannot say. We can only hold to such signs of God's will as He has enabled us to see. We cannot doubt, can we, that it is God's will that we shall defend this dear land of ours, its homes and its holy places? We cannot doubt that it is God's will that this evil, this unexampled force of evil that is now moving through the world should be broken. To stand by idly and let it prevail would in my judgment, and in yours, I think, be an act of disloyalty to a righteous God. We cannot doubt that it is God's will that all those principles springing from the spirit of our

Lord Jesus Christ on which the conscience of mankind has slowly and painfully endeavoured to build its civilised life should be preserved in the earth. And to these signs of God's will we must be resolutely loyal. But we can and therefore we must confidently commit our country's cause to Him and pray for victory. But even that prayer, so deep in our hearts, must be governed by the supreme law of all prayer, submission to the will of God. It can only be if it be God's will, and we cannot tell whether it will be God's will or not.

May I here quote some words of my brother Archbishop? He has been speaking of our duty in this great conflict, and he says, "Yet the fact that God calls us to fight does not of itself carry the conclusion that God wills that we should win. The Bible tells us many a time of the defeat of the more righteous nation, and then the prophets declare that this is God's judgment upon the more righteous nation because it was not righteous enough." Therefore if we are right to pray for victory we must always pray so that our prayer rises with the one fundamental prayer, "Thy Will be done."

Thirdly, there must be an act, for that very reason, of penitence. We cannot approach the holy God, or submit to His holy will, without the confession of our manifold omissions and unworthiness and neglect of Him, as indeed we have already done this evening. I need not speak here of the signs of the neglect of God by our people. The most obvious perhaps are the patent neglect of public worship, of non-observance of Him upon the Day of Rest appointed for that remembrance. Nor can any of us think without shame of our indifference to the cramped and frustrated lives in which we have too long allowed too many of our fellow-countrymen to live.

For all these things we must as a people in our prayers make an act of penitence. How unreal the national prayers next Sunday would be unless with them there was the offering of national penitence. We need the humility of repentance which prays, "Forgive us our trespasses."

Then fourthly, every act of prayer must be an act of conversion. Now I am not using that word in the sense of any special spiritual experience, but rather in its simplest sense of every renewed turning from ourselves to God and owning our allegiance to

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Him. Every prayer should be a renewal of conversion.

Therefore the prayers on Sunday of our nation will be surely wanting in something unless there comes with them a renewed dedication of ourselves to God's more perfect service. I should like to think that all the crowds of people who meet for prayer, whether here or in further meetings of this kind, those who gather together in our churches or in our homes, should regard themselves as the heaven in the midst of the nation, dedicated seriously to the task of making our common life more truly Christian, more clearly some sort of reflec-

tion here in earth of the Kingdom of God. Therefore all our prayers, however short or simple, should have with them, in purpose as well as in design, the prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven."

Well, my friends, I have only dwelt upon some of the less recognised but all-important aspects of prayer in this time of war. We must humbly believe that if in all our prayers, private or public, there is the spirit of worship, of submission, of penitence and of conversion, we may be enabled to win the victory, not only for our own cause, but for God's Kingdom.

God of unbounded power,
God of unwearied love,
Be present in our dangerous hour
Our danger to remove;
To guard our fav'rite land;
So oft preserv'd by Thee,
Come, Lord, and in the channel stand,
Come, and block-up the sea.

Refuse them leave to pass,
Forbid them to draw nigher;
Surround us as a wall of brass,
As battlements of fire;
Our lives, our threaten'd coast
Beneath Thy shadow take,
And turn aside the alien host,
And drive the ruffians back.

SAMUEL WESLEY: "Hymns on the Expected Invasion" (1750).

Common Prayer

"Ye also, helping together by Prayer."
"Unto Him Who is able to do exceeding abundantly,
above all we ask or think."

LET US GIVE THANKS—

That the Bible is increasingly a source of strength and inspiration in all trials and tribulations, and that in occupied parts of Europe and elsewhere it is being circulated and read.

That Prayer, public and private, is still available and availing. Let us give thanks for the Days of National Prayer, in which American Christians have joined, and for the evident responses already heard and seen in the cause of victory and a righteous peace.

Remember that "Prayers and praises go in pairs—those have praises who make Prayers."

LET US CONTINUE IN PRAYER—

For victory in the present struggle against anti-Christ and evil—and for a righteous peace.

That all serving in H.M. Forces may be conscious of their responsibilities in the light of God's help and guidance. Let us not forget to pray for those bereaved, for the homeless, some having lost all, for the refugees, and for the peace of Jerusalem.

In the spirit of the words of General Lord Gort (broadcast on August 4th): "Let us all dedicate ourselves to this new crusade which shall rid the world of this scourge, strong in the support of our faith and of that armour of God of which St. Paul speaks in his Epistle to the Ephesians. In this spirit let us all go forward."

Headquarters Notes

Headquarters in the Front Line. Quite a story could be written of the doings—and undoings—at Headquarters since London came into the front line of attack. This war has upset all military vocabulary, for we are all in the front line, armies and civilians alike. Not only are military objectives liable to attack, but buildings and houses, although these have no kind of military significance. Among other buildings devoted to Christian work, the Alliance House has not gone unscathed, although we are thankful to be able to report that damage has largely been confined to windows. True, the staff and other occupants of the Alliance House had to be evacuated for a few days, owing to a time (or untimely) bomb landing too close to our front door. With thumbs up and tails up all are back again, and the work, which is so pressing at this time of the year, is not unduly interrupted even by frequent air-raid warnings. We thank God and take courage.

"Evangelical Christendom." On grounds of economy, partly due to the prevailing paper shortage, the Council have determined to make this issue of EVANGELICAL CHRISTENDOM suffice until the end of this year. Our readers will note it is designated "Sept. to Dec., 1940." A considerable saving will be effected by this arrangement, and by the further decision to issue the magazine quarterly during 1941. We are sure we can count upon the prayers and generous help of all our readers in these trying times. Do please remember those under fire at the Alliance House, and with your help and the help of God we shall win through. Could anything be more necessary to-day than all the World's Evangelical Alliance stands for, in word, in work, in willing help to those who cannot help themselves, and in witness to the truth as it is in Christ Jesus?

Prayer in the Home. A remarkable reception has been given to the recently issued "Prayer in the Home" card. Many thousands have already been called for and circulated, and the circulation increases daily. Many Mayors of provincial boroughs and towns have acted upon the special request made to them to convene locally united meetings for prayer and witness, as the following

letter in the *Birmingham News* bears witness to:

"PRAYER IN THE HOME"

"TO THE EDITOR *Birmingham News*."

"Sir,—I have received a communication from the World's Evangelical Alliance suggesting the desirability of regular united meetings for prayer in connection with the war and of the revival and increase at this time of the practice of individual and family prayer.

"In this hour of national peril, the call to prayer is urgent, the more so as the struggle in which we are engaged is essentially of a spiritual nature in that we are resisting a fanatical attack on the principles of righteousness, truth, liberty and mercy, which are fundamental to Christian civilisation.

"The World's Evangelical Alliance has launched a movement to which it gives the title, 'Prayer in the Home,' and hopes that in every city, town and village, clergy, ministers and laity will co-operate in taking steps to bring it to the notice of all citizens, and it has asked me to forward the project by addressing a letter to the local Press. This I readily do, and if any of your readers are sufficiently interested to apply to me in writing to the Mayor's Parlour, Council House, Sutton Coldfield, I shall be pleased to obtain and forward to them copies of an explanatory prayer card issued by the Alliance and titled 'Prayer in the Home.'—

Yours faithfully,

"JAMES J. OGLEY (Mayor)."

Further testimony is supplied by the following extract from the *Isle of Wight County Press*:

"NEWPORT."

"PRAYERS FOR VICTORY."

"Since the inspiring united prayer service held in May in the parish church there has been a feeling that something more was needed in the way of a united effort by the churches to give incentive and opportunity for private and collective prayer. This feeling was stimulated by addresses broadcast by the

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Rev. Jack C. Winslow, under the title of 'The Sixth Column.' A conference of clergy, ministers and church leaders, under the presidency of the Mayor, was recently held in the Guildhall, when it was agreed that the churches should unite in distributing copies of a special prayer card, entitled 'Prayer in the Home,' issued by the World's Evangelical Alliance, a supply of which has already been obtained through the kindness of the Mayor. Copies of the card have been accepted by the King and Queen, who have expressed their gladness that the message contained in the cards will reach the homes of the British people. A letter from the clergy, ministers and church leaders will accompany the prayer cards, and brief lunch-time services of prayer will be held in the Leigh Richmond Hall every Wednesday, commencing on September 4th, conducted by ministers or authorised laymen."

The Nation and the War—United National Prayer. We feel sure our readers will be thankful to read the inspiring accounts of the central and monthly War Prayer Meetings at the Central Hall, Westminster. As many as 800 and 1,000 persons have attended these gatherings, and they are being continued monthly, the hour of meeting having been advanced to twelve noon for the winter months. The following communications from the Secretary of State for Foreign Affairs and the First Lord of the Admiralty evidence the official recognition given to these central meetings, and the Empire movement which lies behind:

Admiralty, Whitehall,

7th August, 1940.

Dear Mr. Gooch,

Thank you for your letter of the 6th August, asking me to speak at the Central Hall on the 3rd September. I am sure you will understand when I say that my work at the Admiralty keeps me constantly on the alert and makes it difficult for me to make any firm promises, and still more difficult to prepare speeches or talks. I hope, however, to look in on the 3rd September, not to speak, but only to indicate my interest in your meeting.

Yours sincerely,

A. V. ALEXANDER.

Foreign Office, S.W.1,
August 20th, 1940.

Dear Mr. Gooch,

I need not say how wholly I am in sympathy with the action that you are taking in connexion with the united War Prayer Meeting on Tuesday, September 3rd, but I cannot, I am afraid, hope to be able to accept the Archbishop's suggestion of speaking at the meeting myself. Pressure of work that is immediately obligatory day by day is too heavy. But with many millions of others throughout this country and throughout the Empire I shall be feeling and thinking with you.

Yours sincerely, HALIFAX.

First Anniversary of the War.

THE first anniversary of the declaration of war, Tuesday, September 3rd, was fittingly the occasion of the monthly central united war prayer meeting of the World's Evangelical Alliance, at the Central Hall, Westminster. The ARCHBISHOP OF CANTERBURY presided, and was supported in the chair by the Moderator of the Federal Council of the Evangelical Free Churches, representatives of numerous Christian and inter-denominational interests, and a large gathering of Christian people.

The CHAPLAIN OF THE FLEET (the Ven. Archdeacon Crick) conducted the opening prayers, and the Rt. Hon. ERNEST BROWN, Secretary of State for Scotland, read Psalm cxli.

After reading letters from Lord Halifax and the First Lord of the Admiralty, the ARCHBISHOP OF CANTERBURY spoke on the meaning of true prayer, the address being printed in full elsewhere.

The Rev. R. F. V. SCOTT, Minister of St. Columba's, Pont Street (Church of Scotland), in a brief but arresting address, drew attention to the difference between the man who believed in God and the man who trusted Him. The difference was most often brought out as the fruit of prayer. It was a trust in God that did not depend on the outward and apparent success of a man's prayers. His prayers for this and that might not apparently be granted; but the more he went on praying the more he realised that the will of God was best, and the more he began to trust in God far above and beyond all that God might do for him, just because of what God was and what His holy will declared itself to be.

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Among those taking part in prayer were Rev. M. E. Aubrey, Mr. Hugh Redwood, Rev. W. H. Armstrong, and Dr. William Paton, Secretary of the International Missionary Council.

Mr. H. MARTYN GOOCH (General Secretary) announced that future meetings would be confined within one hour. The next to be on Tuesday, October 8th. Mr. Gooch added the interesting and encouraging announcement that the Mayor of Stalybridge had ordered 7,000 copies of the "Prayer in the Home" card for distribution to every house in the town.

Universal Week of Prayer. Nothing has interfered with the circulation throughout the world of the universal invitation to the Universal Week of Prayer, the observance of which will take place, D.V., from Sunday, January 5th, to Sunday, January 12th, 1941. In some few countries it may not be possible to arrange for the usual translations, but everything possible is being done to overcome this difficulty, and throughout European countries the programme will be in use. The following letter has been circulated throughout the world, and to the many thousands of co-operators, in the mission fields and elsewhere, through whose help the topics for Prayer are circulated and translated into foreign languages and dialects:

The World's Evangelical Alliance
(British Organization).
19, Russell Square,
London, W.C.1.

Dear Friend, and Brother in Christ,

Universal Week of Prayer, 1941.

I am writing you at an anxious time, when every approach to united Prayer is vital, to send you advance copies of the letter of invitation and topics for Prayer for the Universal Week of Prayer, 1941.

You may know that Christians of all Churches throughout the world are drawn

together in co-operation and fellowship through the Universal Week of Prayer. The high spiritual value of this ecumenical fellowship (the programme for which is annually translated into many foreign languages and dialects) is testified to by missionaries and others without distinction of country or creed.

Will you, in your representative capacity, help to make arrangements to bring together Christians of every name for united Prayer at the appointed time?

We owe much to, and gratefully thank, all those who thus annually co-operate in making arrangements for the observance of the Week of Prayer, through the organization of local united gatherings for Prayer. *It is important that early arrangements should be made.*

Special attention is drawn to the Order Form (enclosed) for the necessary literature (which is supplied under or at cost price). *Will you please make use of this form and return your order as soon as possible?*

At such a time as this can we not, ought we not, as "one Body in Christ Jesus" to seek by united prayer to hasten the return to a righteous peace and international goodwill, and to overcome evil with good?

With every kind greeting,

I am, yours in the fellowship
of the Gospel of Christ,

H. M. GOOCH, General Secretary.

Listen In on Sunday, January 5th. We are glad to announce that through the courtesy and kindness of the Religious Director of the B.B.C. the usual Broadcast Talk on the Universal Week of Prayer will be given on Sunday, January 5th, from 3.30 to 3.45 p.m. The Talk will be given by Dr. William Paton, General Secretary of the International Missionary Council. We ask all readers to note the day and hour and to listen in. We shall be glad to hear from distant parts if and how the Talk came through. Please send us your response.

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UNUM CORPUS SUMUS IN CHRISTO

WORLD'S EVANGELICAL ALLIANCE

INVITATION FOR THE ANNUAL

Universal Week of Prayer

(ORGANISED BY THE ALLIANCE SINCE 1846)

For 1941.

Sunday, January 5th, to Sunday, January 12th, 1941

(INCLUSIVE)

FOREWORD.

Will Christian leaders and workers everywhere please **MAKE ARRANGEMENTS EARLY** to bring Christians together for **UNITED PRAYER**, daily during the Week of Prayer, and to circulate this Programme widely. Preachers are earnestly asked to prepare special sermons for Sunday, January 5th, and Sunday, January 12th, on the texts suggested for this purpose (see page 127). They are also asked to urge their congregations to make use of the topics for Prayer at Family Prayers, and in personal and private Prayer; also to attend the local united Meetings arranged during the Universal Week of Prayer.

Please forward a brief report of Meetings held, and any significant results, to the General Secretary, **WORLD'S EVANGELICAL ALLIANCE** (British Organisation), 19, Russell Square, London, W.C.1.

To all who in every country and place call upon God in the Name of Jesus Christ, our Lord.

BROTHERS AND SISTERS IN JESUS CHRIST,

Once more we invite you in the name of the Lord Jesus Christ to set aside the first full week of the new year to united Prayer. We trust that in every land the days from January 5th to 12th, 1941, will be dedicated by Christian people to waiting upon God together.

Amid the stress and change of our modern time we need to retreat awhile from the world, that we may breathe another air and enter into the peace of God. Only so can we possess the calm and gracious spirit of those whose citizenship is in Heaven.

In an age in which there are many things to divide, association in prayer is required to enable us to realise our unity in Christ. The Christian Church throughout the world is a sacred family, "the household of faith," and it is at the mercy seat that the children of God learn to know and love one another.

Was it not in united Prayer that, amid the symbols of wind and fire, the Church was born? If we to-day meet "with one accord" to plead the promise of our Lord, who can tell what new power and light and kindling love will come to us? It is the fulness of the Divine Spirit that we need, and that endowment, as we know, comes only to the humble, penitent and believing heart.

It is through Prayer alone that the Church can become spiritual and Christ-like, realising the radiant ideal of the holy city "coming down out of heaven from God, having the glory of God." The presence of such a Church among men would be the noblest witness to all that is true, beautiful and Divine.

With the reinforcement of spirit that Prayer brings we need not fear the issues of world events. The early Christian Church, while few in numbers, was faced by tremendous enemies—a heathen society, customs immoral and cruel, and, behind these, unseen principalities and powers, "the spiritual hosts of wickedness." Yet the Church triumphed by the power of God. To-day, also, when godlessness and materialism are rife, and every sacred thing is challenged, the Church is called to a great spiritual advance, facing the powers of evil with the message of the Gospel, and with the life in harmony with it which Christ inspires by His redeeming love.

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May the United Prayer gatherings everywhere be consecrated by the presence in every one of Christ, our Lord! He Who died at Calvary awaits the fruit of His self-sacrifice. He expects a Kingdom transcending earthly dreams and calls us to join Him in winning it. Let us answer the call and in this Universal Week of Prayer arm ourselves for a new campaign to crown Him Lord of all! We await His Coming and Reign.

We are, Your fellow-servants in Christ Jesus.

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| WILLIAM HOBBS, Archbishop of York. | W. T. EL ARAPPE, Bishop of St. Angelo. | W. WILSON CASE, General Secretary, Church Missionary Society. |
| ARTHUR DUBLIN, Archbishop of Dublin. | D. L. ST. DAVID'S, Bishop of St. David's. | N. B. HUDSON, Secretary, Society for the Propagation of the Gospel in Foreign Parts. |
| JAMES R. FORGAN, Moderator of the General Assembly of the Church of Scotland. | FREDERICK, Bishop of Aberdeen and Orkney. | A. M. CHURCHMAN, General Secretary, London Missionary Society. |
| ALWYN DUNELM, Bishop of Durham. | KENNETH REDDICH, Bishop of Brechin. | W. J. WHEEL, General Secretary, Methodist Missionary Society. |
| FRANCIS RATH & WELL, Bishop of Bath and Wells. | JOHN GLASGOW & GALLOWAY, Bishop of Glasgow and Galloway. | H. R. WILLIAMSON, Foreign Secretary, Baptist Missionary Society. |
| E. W. BIRMINGHAM, Bishop of Birmingham. | WILLIAM HEATH, Bishop of Meath. | W. H. ALLEN, Home Director, China Inland Mission. |
| PERCY BLACKBURN, Bishop of Blackburn. | JAMES CLOCHER, Bishop of Chester. | DANIEL H. C. BARTLETT, Hon. Secretary, Bible Christians' Missionary Society. |
| ALFRED BRADFORD, Bishop of Bradford. | J. IRVING DENNY, Bishop of Derry and Raphoe. | A. J. MONTAGUE, Clerical Secretary, Church of England Home Missionary Society. |
| C. B. BRISTOL, Bishop of Bristol. | JOHN W. TUAM, Bishop of Tuam, Killalee and Achery. | HENRY S. GREGORY, General Secretary, Student Bible and Medical Mission. |
| HENRY CHILHAMFORD, Bishop of Chichester. | R. H. STRACHAN, Moderator of the General Assembly of the Presbyterian Church of England. | HENRY C. PELICANT, Secretary, South Africa General Mission. |
| DOUGLAS COTTE, Bishop of Chester. | HENRY BITE, President of the Methodist Conference. | B. CONNOR ECKEN, General Secretary, South American Missionary Society. |
| NEWTN COVENTRY, Bishop of Coventry. | ALBERT PEEL, Chairman of the Congregational Union of England and Wales. | A. STUART MORGAN, Secretary, Evangelical Union of South America. |
| JOHN DENBY, Bishop of Derby. | P. W. EVANS, President, Baptist Union of Great Britain and Ireland. | JAMES RAE, Foreign Mission Committee of the Presbyterian Church of England. |
| BERNARD ELLIS, Bishop of Ely. | JAMES B. WOODBURN, Moderator of the Presbyterian Church in Ireland. | CLARENCE H. GILL, Secretary, Church Mission to Japan. |
| CHARLES EYON, Bishop of Exeter. | C. H. SHAW, Presiding Bishop of the Methodist Church in England. | ARTHUR G. PARRY, Secretary, British Society for the Propagation of the Gospel among the Jews. |
| STANTON FULHAM, Bishop of Fulham. | EDWARD DAVIES, President of the Welsh Methodist Assembly. | JAMES KELLY, General Secretary, World's Sunday School Association. |
| JOHN GUILDFORD, Bishop of Guildford. | THOMAS WILLIAMS, Moderator of the Presbyterian Church of Wales. | THOMAS COCHRANE, World Dominion Movement. |
| LESLIE HERFORD, Bishop of Hereford. | J. MORGAN JONES, Chairman of the Union of Welsh Independents. | E. F. WELSH, General Secretary, National Council of Y.M.C.A.'s. |
| G. VERNON LECHESTER, Bishop of Leicester. | WALTER H. ARMSTRONG, Moderator of the Federal Council of Evangelical Free Churches. | HILDA GOSWELL, National President, Y.W.C.A. of Great Britain. |
| EDWARD LICHFIELD, Bishop of Lichfield. | GEO. C. CARPENTER, General, Salvation Army. | WIL D. L. CHISH, General Secretary, Student Christian Movement. |
| NUCENT LINCOLN, Bishop of Lincoln. | A. H. WILKINSON, } Secretaries, | HENRY MARTIN GOOCH, General Secretary, World's Evangelical Alliance (British Organisation). |
| GUY MANCHESTER, Bishop of Manchester. | JOHN R. TEMPLE, } British and Foreign Bible Society. | |
| B. NORWEL, Bishop of Norwich. | ROBERT P. CHISHOLM, General Secretary, National Bible Society of Scotland. | |
| CLAUDE PETERBURGH, Bishop of Peterborough. | T. CULLEN YOUNG, United Society for Christian Literature. | |
| GEOFFREY RIFON, Bishop of Ripon. | RYAN W. HAAG, Secretary, Church Federal Aid Society. | |
| CHRISTOPHER ROVEN, Bishop of Rochester. | WILLIAM PATON, Secretary, International Missionary Council. | |
| NEVILLE SARUM, Bishop of Salisbury. | | |
| LESLIE SHEFFIELD, Bishop of Sheffield. | | |
| WILLIAM BODOR & MAN, Bishop of Sodor and Man. | | |
| RICHARD SOUTHWARK, Bishop of Southwark. | | |
| HENRY SOUTHWELL, Bishop of Southwell. | | |
| CAMPBELL WAKEFIELD, Bishop of Wakefield. | | |
| ARTHUR WORCESTER, Bishop of Worcester. | | |

N.B.—The above are to be regarded as representative of many whose signatures would appear on this invitation were it not for reasons which do not affect the ecclesiastical nature of the Universal Week of Prayer. The signatures of Colonial and Foreign representatives, to whom the Universal Programme is circulated for signature, and translation into many foreign languages and dialects, are not complete until later in the year, owing to time occupied in the course of post to and replies from widely separated places abroad.

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UNIVERSAL WEEK OF PRAYER
Topics for Universal and United Prayer

Sunday, January 5th, to Sunday, January 12th, 1941

SUNDAY, JANUARY 5th, 1941

TEXTS SUGGESTED FOR SERMONS AND ADDRESSES:

- "They that wait upon the Lord shall renew their strength" (Isaiah xl. 31).
- "By this shall all men know that ye are my disciples, if ye have love one to another" (John xiii. 35).
- "As my Father hath sent Me, even so send I you" (John xx. 21).
- "The love of Christ constraineth us" (II Corinthians v. 14).
- "Let us follow after the things which make for peace" (Romans xiv. 19).

MONDAY, JANUARY 6th, 1941

OUR CHRISTIAN PRIVILEGES: THANKSGIVING AND CONFESSION

THANKSGIVING:

- For God's Unpeakable Gift to us in Jesus Christ.
- For the ministry of the Holy Spirit in the Church and in the Christian life.
- For the Divine Revelation given us in the Scriptures.

CONFESSION:

- That we have not followed Christ so faithfully as we should have done.
- That we have sometimes grieved the Spirit by not obeying His promptings.
- That we have not given adequate study to the Word.

PETITION:

- That henceforth Christ may be magnified in us.
- That we may pray and live in the power of the Spirit.
- That we may daily and reverently "search the Scriptures."

SCRIPTURE READINGS: John i. 1-18. Psalm xxiii. I Epistle of John, i. Matthew vi. 8-18.

TUESDAY, JANUARY 7th, 1941

THE CHURCH UNIVERSAL

THANKSGIVING:

- For the Presence of Christ in the Church through the ages.
- For the growth of Christian Unity.
- For the witness of the Church to Christ and the Gospel.

CONFESSION:

- Of the formality of much of our Worship.
- Of the misunderstandings that hinder Fellowship.
- Of the want of zeal for the winning of the people to God.

PETITION:

- That the churches may receive a new endowment of spiritual power.
- That there may be more joy in the services of the sanctuary.
- That the churches may have a deeper sense of responsibility in connection with social and moral conditions.

SCRIPTURE READINGS: Psalm xlviii. Acts iv. 23-31. Ephesians iii. 14-21.

WEDNESDAY, JANUARY 8th, 1941

THE TROUBLED WORLD: NATIONS AND THEIR RULERS

THANKSGIVING:

- For Rulers who seek to govern according to the Will of God.
- For the growing sense of the claims of Christian Citizenship.
- For those in all lands who are working for peace and unity.

CONFESSION:

- That international relations are so often marred by jealousy, suspicion and rivalry.
- That in our political and social life we have often failed to be guided by the law of Christ.

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PETITION :

That Christians of all lands may be a unifying bond among the nations.
That all rulers may realize their responsibility to God.
That righteous settlements between nations may secure enduring peace.

SCRIPTURE READINGS : Psalm lxxii. Matthew xx. 20-23. Romans xiii. 1-10.

THURSDAY, JANUARY 9th, 1941

THE EMPIRE OF CHRIST : MISSIONS

THANKSGIVING :

For the Saviour's commission to preach the Gospel to all nations.
For the army of faithful men and women now serving in heathen lands.
For the many who are turning from idols to the True and Living God.

CONFESSION :

That we have not given the Missionary cause its due place in thought and prayer.
That we have allowed the progress of Missions to be hindered for lack of funds.
That we are so often deaf to the cry, "Come over and help us."

PETITION :

That the light of the Gospel may shine into every dark land.
That native churches may be strong and faithful, and may give themselves to the evangelisation of their heathen neighbours.
That the Church may keep ever before her our Lord's vision of world-wide dominion.

SCRIPTURE READINGS : Isaiah liv. 1-10. John xii. 20-22. Revelation vii. 9-17.

FRIDAY, JANUARY 10th, 1941

THE NEW GENERATION : HOME LIFE AND EDUCATION

THANKSGIVING :

For the Christian home and its influence on innumerable lives.
For schools and colleges in which Christ holds the first place.
For the many movements carried on for the uplift of the young.

CONFESSION :

That in many homes family worship is neglected.
That education is often secular in spirit.
That many young people who have been through the Sunday School drift away from the Church's sphere of influence.

PETITION :

That the Bible may have its central place in the training of the young.
That parents and teachers may realize their responsibility for those committed to their care.
That the youth of to-day may seek first the Kingdom of God.

SCRIPTURE READINGS : Deuteronomy vi. 4-8. Isaiah xlii. 1-5. Matthew xix. 13-22.

SATURDAY, JANUARY 11th, 1941

THE AGE-LONG QUEST : HOME MISSIONS AND THE SALVATION OF ISRAEL

THANKSGIVING :

For the work of Christian missionaries, doctors, nurses and others who are ministering to the needy in city, town and village.
For the many Jews who are turning to Christ.
For Jewish Christians who are standing bravely for Christ among those who as yet reject Him.

CONFESSION :

That we have failed to follow the Good Shepherd as we should, in seeking the lost ones around us.
That we have given so little care to the winning of the Jews to Christ.

PETITION :

That the people of our home-lands may turn to the Lord in penitence and trust.
That the Jews may be delivered from persecution and may find in Christ their salvation and their glory.
That in every land Christ may be All in All.

SCRIPTURE READINGS : Luke xv. 1-7. Acts xx. 17-21. Romans x. 1-13.

On Sunday, January 12th, services will be preached in many Churches on Christian Unity, with corresponding arrangements for united Communion in accordance with the principles and regulations of the several Denominations.

THE NATION AND THE WAR

THE UNITED MEETING FOR PRAYER ON AUGUST 6th.

Chairman:

The Rt. Hon. Viscount Caldecote, C.B.E., K.C.

BY OUR SPECIAL REPORTER

THE United Meeting for Prayer at the Central Hall, Westminster, on Tuesday evening, August 6th, was largely attended. It was presided over by the Right Hon. Viscount Caldecote, Secretary of State for the Dominions, and among those supporting him on the platform were the Right Hon. Ernest Brown, M.P., Minister for Labour; the Rev. Dr. Robert Bond, Moderator of the Federal Council of the Evangelical Free Churches; the Chaplain-General (the Rev. Dr. C. D. Symons); Prebendary E. A. Dunn, of St. James's, Muswell Hill; the Rev. Dr. J. W. Ewing and Mr. Arnold Clark, representatives of the Baptist Churches; the Rev. E. G. Miles, Secretary of the Russian Missionary Society; the Rev. W. H. Aldis, Home Director of the China Inland Mission; and the Rev. Dr. J. M. Hník, of Czechoslovakia; with Mr. H. Martyn Gooch, General Secretary of the World's Evangelical Alliance (British Organisation). The area of the large hall was well filled; at least 800 were present.

The proceedings began with the National Anthem, followed by the hymn "O God of Bethel." Then the Chaplain-General to the Forces led in prayers for the Empire, the fighting forces, the sick and suffering and those ministering to them, the prisoners of war and those missing, and the coming of peace. The General Thanksgiving and the Lord's Prayer were repeated by the whole company.

Mr. H. MARTYN GOOCH read two short portions of Scripture. The first of them, he said, was suggested by a passage quoted that day in one of the leading morning newspapers. The Chairman would agree with him when he said that they ought to be profoundly thankful that in this great City of London there was a Press which every day was prepared to present some portion of the Holy Scripture to their readers. The remarkable passage which he was about to read appeared in part in that morning's *Times*. He did not suppose it would come to the ears of the editor, but he was quite sure that the Chairman and all present would thank

The Times for suggesting such a passage to be read on the day of a United War Prayer Meeting. Mr. Gooch then read Proverbs iii. 19 and succeeding verses. The second portion of Scripture was Ephesians vi. 10-20.

After the singing of "Lord, while for all mankind we pray,"

LORD CALDECOTE

addressed the meeting as follows:

Not many words are required from the Chairman at a meeting like this. We have come with a common purpose to present our thanksgiving and our prayers to Almighty God—thanksgiving for great mercies received by ourselves and by our fathers for many generations, and to pray that we may be allowed to enjoy the bounties which only the follies and sins of mankind can take away from us.

Prayer surely is one of the great facts of human experience. We are living to-day in conditions which a few months ago we should have thought very strange, but now we are beginning already to be accustomed to them. We see in our streets veritable forts prepared for our defence. Our roads are occupied by blockhouses, and our streets are full of members of the armed forces. Even air raid warnings which at one time caused apprehension have almost ceased to surprise us.

How lamentable we must think it is that we should have to live in conditions like these two thousand years after the Prince of Peace died upon the Cross for a lost world. So far as political wisdom and discretion are concerned we might perhaps have averted these events by more foresight and closer preparation. Mr. Cordell Hull, in a speech which is reported to-day, said that it was the duty of the Governments on the Continent of America to prepare, and that if the States of Europe had done that they would not be overwhelmed as they are at the present time with the miseries of war.

Ought we not to apply that to our spiritual defences? No one can deny that often the secular State overlooks the spiritual defences

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of the nation. How many hundreds of thousands and even millions of pounds are spent upon maintaining, as we say, the morale of the nation. Every effort is made to prevent drooping spirits, to maintain the high standard of resolve and the devotion to duty which are everywhere to-day to be observed. If we think so much of what we call the morale of the nation, why should we not go a step further—for surely the wisest course is always what is best—and do everything we can to uplift the soul of the nation and seek to bring it into such contact with God that we are made God's instruments in bringing about His purposes in the world? What can compare in propaganda with such familiar passages from the Word of God as "In quietness and confidence shall be your strength"? A man who can say that in his heart, and know it by experience, is proof against anything that otherwise might cause despondency or alarm.

Lord Gort, in an address for which we ought to be profoundly thankful, last Sunday night reminded us that we had filled the roads on Sundays but emptied the churches. I hope that that reminder from so eminent a soldier will help to reverse the process. But I do not think it is yet—I am sure it is not yet—too late for this nation to recapture the spiritual, the sense of the things of the spirit, which have had so large a part to play in the development of the British character. There are plenty of signs—we may say it humbly but thankfully—that the people of our land are ready as ever to acknowledge God and to pay tribute to Him.

I do not think anything that has been said lately by our leaders has been so much welcomed as Lord Halifax's broadcast, in which he took the highest possible standard—and I have heard, as no doubt many of you have, men who, unexpectedly perhaps, have expressed deep and sincere gratitude to our Foreign Secretary not only for his courage but for his fidelity. Fortunately in this land, with an open Bible, if our spirit is stirred within us we are taught how we should approach God, and are encouraged by the utterances and the prayers which are there recorded for us by holy men of God, men of strength and determination, who because they were men of God achieved wonders in the world.

So then at this time, when we find ourselves beset with many and great troubles,

let us realise, or rather remember (for many of us find realisation a difficult task) the presence of God, and let us remember also that in using hallowed words we shall find an immediate and real response from Him in strengthening and preparing us to fight those battles that we have to fight, as we believe, for the right to bear the loss, to suffer anxieties for loved ones, to hold on with a strength greater than our own to that cause to which we are committed.

Prayer was then offered by Dr. Robert Bond and Prebendary E. A. Dunn.

In making announcements, Mr. MARTYN GOOCH said that those who were co-operating in this movement of prayer extended far beyond London and the Central Hall at Westminster. It was a remarkable fact that on this day, the set day in the month chosen for these meetings, he should receive from Chefoo in China, a card headed "China Inland Mission," and dated May 27th, 1940, telling that in response to His Majesty's request a united meeting for prayer was held the previous day in the memorial hall adjoining the C.I.M. School. His British Majesty's Consul and practically all available British residents attended, and Anglicans and Nonconformists took part in the service, which was a true evidence of evangelical unity. Americans and allied nationals were also present. That was indicative of the spirit of prayer prevailing wherever men of the British race were meeting. It was true throughout the Dominions and in all parts of the Empire.

He went on to say how grateful they were to the trustees of the Central Hall for their permission to meet there, and he asked Dr. Bond, as representing them, to convey that expression to the proper quarter. They were also grateful to the stewards, most of whom were in national service in one way or another, but who gladly came as available to look after the requirements of the meeting. Grateful thanks were also due to Mr. Allan Brown at the organ, and to others who co-operated from month to month.

Since the last meeting, Mr. Gooch added, he had been in consultation with the Archbishop of Canterbury, and with his Grace's approval and co-operation it had been arranged to issue two new war posters, which were now obtainable. "If friends would take these posters and put them in front gardens, or windows, an evident stirring of interest

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would be created in the neighbourhood, for there were many people still unaware that the conflict in which the nation was engaged was a spiritual one and that we must depend upon God for victory. A new Prayer Card had also been issued. Remarkable testimonials had been received to the value of that card, and several mayors of the great boroughs of the country had already shown an interest in it through orders numbered by thousands for distribution in the homes of the people.

The Chaplain-General, who had been expected to give the second address, had been compelled by his duties to leave the meeting at an early stage, and the address was accordingly given by the Deputy Chaplain-General, the

REV. P. MIDDLETON BRUMWELL,

who said:

I should like to emphasise the regret of the Chaplain-General at his absence from us. He has, as you will all know, a very large and heavy burden of responsibility at this time. When last night he found he could not remain, and I had to ring up Mr. Gooch, I found that I was dealing with somebody who was worse than a Chaplain-General. He was adamant, and said that if the Chaplain-General could not come, then the Chaplain-General could send his deputy, and here I am!

I must apologise, however, that I am in the same case as the Chaplain-General, with very little time indeed to spare for preparation. We have now nearly 2,000 chaplains to look after, and nearly 3,000 officiating clergymen, and you will understand therefore that it takes a lot of time to organise all their work.

We have been called as a nation to prayer. We have been called by all the leaders of the Churches to prayer. We have been called, chiefest of all, by our own inner consciences, by our need at this time, to prayer. And we are gathered here in this hall for the purpose of prayer. Prayer to me is the acid test of religion. Until religion is expressed in prayer it is hardly religion at all. In prayer the individual relates himself to God by an act of will which aims at seeking God, aims at knowing His will and seeking strength from the Holy Spirit of God to fulfil that will. When the individual begins to pray, religion begins. Someone has written that prayer is a faculty given to man to explore the uncharted

areas of the spiritual realm. Those are areas little known. Tremendous possibilities lie in them, but they are not tapped by the people of this country, very largely because of the initial difficulties of prayer.

In saying this I am not speaking of the audience I see before me. I am thinking in terms of those men whom I have observed, loved, and lived with for over thirty years, and I say that the difficulty of exploring those areas very often lies in the difficulty of prayer.

I want to plead to-night with the men and women of this country for a simpler method of prayer, for a constant unceasing spirit of prayer. A few weeks ago I was invited to a luncheon. I had no idea what the luncheon was for, but the late Minister of Labour was present, and I think we were the only two commoners who were there. I was quite proud to be a little commoner even than the Minister of Labour, for I was in very good company. When the lunch was over somebody got up at two o'clock and said, "Now we will start on what we came for." And what do you think it was? You could have knocked me down with a feather, because it had been a very good lunch, and I thought possibly they were going to tap us for subscriptions. But they began by stating that they wanted to produce a book which would help the young men of the Services to learn how to pray.

That is the thing I am anxious to get across to the youth of this country—the power of simple prayer. For nine years I worked in Aldershot amongst those men. Many of them had never breathed a word of prayer in their lives until they came into that prayer room. They did not know how to pray, and I used to get them to pray one sentence at a time. One sentence at a time. I think I am on fairly safe ground in asking for this when I remember the nature of God, that God is a spirit, infinitely near.

"Speak to Him, for He heareth,
And spirit with spirit can meet.
Closer is He than breathing,
Nearer than hands or feet."

We are in danger of so humanising God that we forget to spiritualise Him. We think of Him in terms of thrones and crowns and ornate services, and I am not behind any in my love of ornate services, but I do want men and women to realise that God is Spirit around and about all of us, and that just as

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you can go and switch on your wireless so you can turn towards God at any moment and listen to Him, and, listening to Him, be strengthened by Him.

I would like men to feel that they can switch on to God in their offices, in their homes, in the trains and buses, and in their thoughts. God is nigh at hand. That is the sort of prayer I want men to know about as they slog it along the road with a mighty heavy pack on their back. They can switch on to the Presence which is around and about them.

There is a second thing that I like to remember about the nature of God, and that is the Fatherhood of God. There is something lovely to me in that word "Father." You men and women owe a tremendous lot to your mothers, and some of us are never forgetful of that, but many of us owe a lot to our fathers, too. The child has no set periods when he goes to his father—at any rate if he is like my children. They come at any time, without a long list of subjects—a prepared agenda—and without any fear. That is my thought of God. The need proclaims and provides the time, and when that need is uppermost, as it is to-day, then it should drive us to God. I want you people to feel the necessity, not for your set times of prayer, nor even for your Noontide Watch, nor even for your special Sundays which are set aside for the nation to turn to prayer, nor even for any Sundays, but for acquiring every day, momentarily, that unceasing attitude of prayer.

I plead with you for the prayer that knows no season and that never ceases. If the Fifth Columnists are active, the Sixth Columnists must be busy. The need was never greater than it is to-day, even over the last thousand years. Pray, therefore, without ceasing. God knows the need. God cares. God hears prayer. God answers prayer.

Lord Caldecote having to leave early, the Chair was taken by the Rt. Hon. Ernest Brown, Secretary of State for Scotland. In calling upon a representative of Czechoslovakia to lead in prayer, Mr. Brown assured him that they were thinking not only of one man and one land, but of all the peoples in all the lands now oppressed and suffering. The Spirit of God encompassed the earth.

The Rev. Dr. J. M. Hník then led the meeting in prayer: "Turn our hearts and the hearts of our enemies into new ways so that from this war mankind may have learnt new lessons and desire to build a new earth in which justice may dwell. . . . Shield this blessed land of freedom, the United Kingdom. . . . And remember the land of Hus. May the bright torch of freedom and social justice and international brotherhood which Czechoslovakia received from its Hussite ancestors shine forth brightly again above this enthralled land and above all Europe."

Further prayers were offered by Mr. Arnold Clark, the Rev. E. G. Miles, and the Rev. W. H. Aldis, and the Benediction brought a memorable meeting to a close.

A MEMORY OF AUGUST 6th

(The United War Prayer Meeting at the Central Hall, Westminster, convened by World's Evangelical Alliance)

In this great gathering the Alliance showed
Its right to the great title which it bears.
An Alliance truly was the gathering
Of all Denominations, ages, ranks;
And, better still, a unity of Prayer,
Evident in petitions audible—
Men at the Front, in office, and in rank;
The wounded, the bereaved; the anxious ones,
The spiritual welfare of men's souls;
The prayer for speedy Victory of the Right;
And through the conflict God's work in the world
Bringing the nations to Christ's pierced feet.
Well done, dear Secretary, may this host
Of praying souls encourage all the land,
City and village, to the act of Prayer.
Public and private: God will surely hear.

WILLIAM OLNEY.

Continental Evangelical Life and Work

Prayer for the Continental Churches We are being asked, and as far as possible are endeavouring to reply concerning the work of Continental Churches and Missions during the present disturbance in countries of Europe. Let us say first there is evident amongst Continental Christians the same feeling as largely prevails in this country that the resort to Prayer must be continuous and united. We quote from a French source of information comment which is no doubt echoed in other countries, and we assure all concerned that Christians in this country share the spirit and intent of the writer and constantly remember before the one God and Father of us all the sorrows of those who cannot help themselves but cry unto God for the help which can and will surely come in His own time and ways.

"In hours of supreme anguish, our prayer is often nothing but a cry. God, let us remember, hears that cry. He knows the faith and the distress of His children; He knows the trembling of body and spirit; He knows that at the very hour when our soul would wish to be strong and accept all the obedience which is asked for, something in us recoils the ultimate sacrifice: 'Everything else but that!' He takes us just as we are, poor men, poor women, with hearts of flesh. He is our Father, and arms our weakness with His strength; He asks, not for heroes strong to meet every trial, but for believers who lean wholly upon His mercy. The trembling of Jesus in Gethsemane is truer than the inflexibility of the stoics. We can tell God everything, provided that it is the true cry of the soul, provided that it is really to Him, our Father, that we are telling it, to Him who knows what we need, and will hear us, not according to our desires, but according to His wisdom. The men of God in the Bible cried out to God their hopes and their distresses, their expectations and their rebellions, and even their angers. And God always answered them in His way, which is rarely ours. Do not let us try to make noble prayers, or holy prayers, for we are neither noble nor holy; we are poor weary, heavy-laden, sinful beings. Let us just be honest. And let us count on Jesus Christ, the Great Intercessor, Him in the name of whom we present all our requests, to present to His Father only those

petitions which are in conformity with His Will."

Anglo-Czechoslovak Christian Fellowship The World's Evangelical Alliance has cordially associated itself with the recently formed Anglo-Czechoslovak Christian Fellowship, and the

General Secretary of the British Organisation has accepted an invitation to join the Executive Committee in London.

Since its foundation last July the Fellowship has inaugurated many activities. The large Council includes leading personalities of British Christians representative of all Protestant Churches, and will co-operate with the Czechoslovak Christians who now live in exile in this country.

On the 8th September the members of the Fellowship's Executive Committee participated in a united service in which members of the Czechoslovak Church and of other Protestant communities joined their British friends in the National Day of Prayer. The well-attended congregation in the famous Moravian Chapel included the representatives of the Czechoslovak Government, Dr. Slavik and General Vlast.

On the 15th September a service of witness to the Church Universal was held, when addresses were given by Rev. F. M. Hnik (the Hon. Secretary of the Fellowship), and by Dr. Nicholas Zernov (of the Russian Orthodox Church).

A Czechoslovak Independence Day Service will be held on the 28th October in London and in other places in the United Kingdom. Some of the leading Evangelical papers have devoted much attention to the Fellowship and to the endeavours for the liberation of Czechoslovakia. Lectures and study groups on various aspects of Czechoslovak culture will be organised. A sub-committee of the Fellowship has been formed to provide books and look after the welfare of the Czechoslovak airmen and soldiers now in the United Kingdom. A grant of Gospels and New Testaments in Czech has been made by the Scripture Gift Mission, which was appreciated by the Protestant members of our troops. Similar activity has been inaugurated in Scotland, and it is to be hoped that the co-operation between the two Branches of the Fellowship will be very close.

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From our hearts we all say "God bless Czechoslovakia." May this land rise again and may its flag fly freely. There are no more gallant soldiers, there are no better citizens and friends of justice and freedom than the Czechoslovaks. The World's Evangelical Alliance has sought to do much, early and later, to help the cause of Protestantism in old Bohemia and the modern Czechoslovak State. Its prayers and energies are still directed to the land and people of John Hus, and their resurrection to freedom in the spirit of their watchword—"Truth prevails."

Christian Life and Work in Norway We have received the following information which will be read by all with thankfulness. We send cordial greetings to all friends of the Evangelical Alliance in Norway, with an assurance of remembrance at the Throne of Grace:

"The Bible has become the book of the day in Norway. People who had not even seen a Bible for a long time, much less read it, have suddenly discovered that it contains wonderful things. In two towns, the booksellers have sold out all their Bibles."

"In Northern Norway it seems that there has been a spiritual awakening among youth. A pastor just arrived in Oslo from Northern Norway gave an account of his Christian work during the war to the Press. There was a great blessing on the meetings, he said. They had to be held in private houses. At the beginning of the war there were signs of a revival, but he had the impression that it was a kind of panic religion. Among youth, however, there was even before the war a spiritual awakening: it had a national colour, but Christianity has a good hold on the people up there, so that the Christian and the national went hand in hand."

"With regard to Home Mission work in Norway, a meeting of the secretaries of the Norwegian Lutheran Home Mission Society at Oslo received reports that there were no hindrances anywhere preventing people from coming together around the word of God. All the speakers reported large attendances and eagerness to hear the Christian message. In spite of the lack of petrol, young people and others came gladly from long distances to hear the word of God. It was touching to see the great spirit of sacrifice among the

people. It is, therefore, hoped that it will be possible to continue preaching activities without hindrance in the future."

"Many Churches and parish houses have been destroyed or damaged by fire or bombs. Some Mission houses have been requisitioned; how long that will continue it is not yet possible to say. In some places the services are being held in homes. This has brought people closer together, and helped them to a new understanding of the implications of the Gospel."

Malta and the Vatican The recent death of Lord Strickland, a former Prime Minister of Malta, recalls the long-continued efforts of the Evangelical Alliance to maintain religious liberty for all classes and creeds alike on the island. In a pamphlet published by the Alliance, "Civil and Religious Liberty in Malta," Mr. J. W. Poynter has set forth the case, with full information concerning difficulties and achievements. Now, Mr. Poynter commenting upon the death of Lord Strickland writes:

"Several of our newspapers, in recording the death of Lord Strickland, have mentioned that he 'apologised' to the Pope. It is regrettable that this fact should be mentioned so casually and lightly—for the underlying principles are vital to civil and religious liberty. (But perhaps, in these times of Totalitarianism, people think less of their liberties than they used to! If so, the sooner they wake up, the better.)"

"That 'Malta dispute' really takes us to the root of the old question. Shall clerical influence dominate the minds of individuals and the life of States, or shall the clerical power simply take its place on an equality?"

"In the Middle Ages, the Maltese islands were a stronghold of 'Catholic chivalry' against the hosts and navies of Islam. The ships of the Knights of Malta used to sweep out into the Mediterranean and harass those of the Turks. After the famous naval defeat of the latter, in the year 1571, at the Battle of Lepanto, however, the need for those services of the Knights largely ceased; and, on their pleasant island, they degenerated into luxury and vice. Napoleon Bonaparte, on his expedition to Egypt, seized Malta, but England later gained it from him, and her possession was finally ratified after the fall of Napoleon in 1815."

"One of the problems which confronted

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the English governor of Malta was that of the power of the Roman Catholic clergy. As the Knights of Malta had been owners of the islands, and as they were a 'religious order,' the islands had been a clerical stronghold. Even a generation after England's occupation, a report by Sir J. Carbone on Malta said: 'Every act of the British Government with regard to ecclesiastical matters is viewed with so jealous an eye that an infringement of the long-established rights and privileges of the Church (however beneficial to the community) would undoubtedly draw down the indignation of an angry priesthood.' The English administrators tried to steer between Scylla and Charybdis: to respect the privileges of the R.C. Church, and yet 'to maintain religious liberty.' At various times between 1815 and 1844 Protestant religious bodies sent representatives to Malta and were tolerated; but on the understanding that their services must be in private."

" In 1906 came a crisis. A Crisis in Malta number of Protestant bodies arranged for a mission, and leased the Theatre Royal. The R.C. bishop protested against this as 'a scandal, injury, offence and outrage.' As a result the Governor forbade the use of the theatre for the Protestant services. On an appeal being made, by the Evangelical Alliance, to the Colonial Office, the Colonial Secretary decided that the restriction of 'non-Catholic' worship to privacy was no longer binding, as its basis had been mere custom, and not law; so that henceforth all persons in the Maltese islands should have liberty on religious matters. Against this decision the Roman Catholic Bishop protested vehemently. The Colonial Office nevertheless stuck to its viewpoint, and the only resource left to the bishop was to reaffirm (which he did on November 14th, 1906) his position: 'I can but signify my deep displeasure and that of all my diocesans at the sanction of liberty of religious worship in these islands.'

" After the 1914-18 war it was decided that Malta should have self-government in place of the former Colonial Office control. In the constitution then set up no mention was made of any established religion, but provision was made that all inhabitants should have freedom in religious matters. Nevertheless, when the Maltese Parliament

assembled, it passed a resolution that 'the Roman Catholic religion is the religion of Malta.' That, however, could not nullify the constitutional recognition of liberty of conscience.

" Nevertheless, the clerical authorities determined to maintain their ascendancy. In a letter to the Cardinal Secretary of State at the Vatican, on March 1st, 1929, Mr. Chilton, then British Minister to the Holy See, complained that 'the intense participation of the Maltese priests in local politics, it is considered, lies at the root of the present trouble.' Lord Strickland was Maltese Prime Minister, and he said (July 6th, 1929) that: 'Ministers have to defend themselves from political aggression by ecclesiastics.' Things came to such a pass that on April 27th, 1930, the Archbishop of Malta issued a pastoral letter telling the electors: 'You may not, without committing a grave sin, vote for Lord Strickland or his candidates.' Priests refused absolution to penitents who disregarded that warning."

Roman Catholic Intolerance Maintained

" A dispute had arisen about a Franciscan friar whose superior had ordered him to leave Malta, but who had refused, and whose refusal had been upheld by the Maltese Government. That, however, was not the real origin of the Maltese controversies, for they dated right back to the first introduction of the principle of freedom on religious matters. Indeed, the real issue was made quite clear by the Vatican itself, which, in 1930, issued a 'White Paper' in which it said that the troubles arose from 'the anti-clerical attitude of the Maltese Premier, who was entering into authority in a Catholic country, where, until his arrival, the British representatives had always held the esteem of the Church for the deference they displayed.' That was not an entirely correct picture, for it omitted mention of the fact of the legal recognition of liberty in religious matters; but the words clearly state the clerical attitude: the State must 'defer to' the (R.C.) Church. Eventually, Lord Strickland was defeated; the Maltese constitution was withdrawn; and Strickland, by his 'apology,' made peace with the clergy. The moral of the whole series of events, however, is obvious: Where the Roman Catholic Church has power enough it will bring both individuals and

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State under its subjection, and will exercise intolerance."

Spain The persecution of Evangelical Christians in Spain continues. Earlier in the year a Spanish evangelist was fined about £13 for holding a meeting in a hall that had been duly authorized, and each member of the congregation, including the evangelist's own children, was fined 14s. each. The Spanish Evangelical Alliance considered the advisability of appealing against this decision, but, in view of the fact that the appeal would almost certainly be in vain, it was felt that nothing could be done in the matter.

Another evangelist has recently been sentenced to twelve years' imprisonment. The actual charge brought against him is not known at present, but the real reason is that he protested against the use of the hall, which is British property, by the Roman Catholic Church for their own services.

Another evangelist has been sentenced to death. In this case there is a political charge. There is some measure of truth in this, as he had accepted a position under the Republican Government during the Civil War, but here again the real reason is almost certainly the fact that he was an earnest Protestant worker.

Two leading workers in another town have also recently been imprisoned; the charge is not yet known.

Several halls have been closed. In one place the believers' homes have been entered and Bibles, hymn-books, etc., confiscated. In another the hall was closed officially by the mayor and an inventory was made of all its contents. When the mayor saw the large Bible on the pulpit he said, "The Holy Bible; Satan's book. It gives a horrible fear to touch it." The reason for closing the hall in this case was probably the remarkable blessing that had been experienced just before. Over twenty, within the previous few days, had expressed their desire to accept Christ. A hall belonging to an independent work in Madrid has also recently been closed.

On the other hand, it appears that the appeal made by the Spanish Evangelical Alliance in the case of the places of worship in Valencia has been allowed, though this information has not yet been definitely confirmed.

The expulsion of British workers continues, and comparatively recently six more connected directly or indirectly with the Brethren have had to leave the country.

There has also been a serious loss by death among the sadly depleted forces of the foreign missionaries still remaining in Spain.

A well-known Swedish missionary, Dr. Nils J. Bengtsson, of Barcelona, superintendent of the work carried on by the American Southern Baptist Board, was called home in May.

Mr. J. Mitchell, of Malaga, connected with the Brethren, was called home on the 8th May at the ripe age of eighty-three, and on 1st May one of the best beloved of all foreign workers in Spain, Mr. T. W. Rhodes, M.A., also connected with the Brethren, and a warm friend of the Evangelical Alliance, passed on to his rest at the age of seventy-three. He had a gracious personality, and was respected and loved by workers of all denominations.

Persecution in Spain Although we deplore the persecution that is going on, we can also rejoice in the blessing that is being experienced. In many cases the persecution has been the direct cause of blessing, and from several districts in Spain we get news that the Lord is working.

In one southern town twenty-seven were recently added to the Church, and in another twenty-nine, all converted recently. In one very fanatical town there has been revival on a small scale, and quite a number have accepted Christ as their Saviour.

One striking characteristic of the majority of the Spanish Christians to-day is their joy in the midst of trouble. One man was sentenced to penal servitude for life. He had been charged with being a Freemason and a Protestant, but it was proved that he knew nothing about Freemasonry, so that his sentence was really because of his Protestantism. He gave a remarkable testimony to Christ in the crowded court. The day after his imprisonment he wrote a letter to a friend commencing, "My heart is bubbling over with joy because I have been allowed to witness for Christ."

Another friend who had spent a year in prison recently died in prison of starvation. The believer who reports this saw him just a few hours before his death and said that

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his face was literally shining with joy. For many years he had given a splendid witness to the truth, and his witness continued even in prison.

We have heard of one believer who was imprisoned for some months whose testimony led to the conversion of at least twelve of his fellow prisoners. So we praise God that the work still goes forward in spite of all difficulties.

A correspondent writes: From Portugal "Portugal has never offered hospitality to so many foreigners as at present. Hotels and boarding-houses all over the country are full, and there is an overflow into private houses. Some have come for the Centenary celebrations; but by far the major part are refugees, mostly from France, among them a sprinkling of Protestants. Some of them have applied for financial assistance from the C.C.C., but there are, of course, no funds available for the purpose. Several British missionaries from Spain have passed this way, and a verbal request has come from the Protestants of that country that the Evangelical Alliance Portuguese should approach the Spanish Ambassador, General Franco's

brother, soliciting his intervention, with a view to their being granted without further delay the full religious liberty General Franco promised, once the country should have settled down. Liberty of conscience and worship is still withheld for the most part, four-fifths of the Protestant places of worship being closed."

The New Order Lithuania is the first of the in Lithuania Baltic countries in which the application of the Soviet system has begun. The measures which have been taken affect the Church in a very special way. All public enterprises have suspended payment of salaries and subsidies to the clergy of all confessions. According to a new Bill, all State payments for confessional purposes in Lithuania have been forbidden. According to declaration of the Minister of Agriculture the landed property of churches and monasteries will be expropriated, in application of the new agrarian law. The churches may continue to exist in Lithuania, but they must serve only believers. The clergy will be allowed to keep only their houses and furniture. The monasteries must give cultural and medical service, and those which have historical significance will be transformed into museums.

An African Roman Catholic on Papal Peace

"The atrocities on the blood-stained soil of Poland and Finland" the Pope has boldly described as "acts which call for Divine vengeance."

"But before one can fully appreciate this rigorous and unequivocal condemnation by the Holy See of the atrocities committed in Poland and Finland, one would like to remind the Holy Father of the enormities perpetrated in Ethiopia, and would wish that they be condemned in like manner.

"It may be said that being then only a Secretary of State to the Vatican, the present Pope could not raise a voice against the rape of Abyssinia.

"But now that he is in a supreme position to do so, let him, as the Head of the Roman Catholic world, translate his statements into deeds which will inspire his millions of followers—of whom the writer is one—by making a restitution for the wrongs done to Ethiopia; by espousing the cause of the Abyssinians whereby the Italian Army would be recalled and the country handed back in a Christian spirit to its former ruler—the Emperor Haile Selassie. Not until then will the noble address of the Holy Father to the College of Cardinals on Christmas Eve, which has received such universal acclamation, ring right and true in the ears and in the innermost hearts of all sons of Africa."—S. E. D. IYARA in the *West African Pilot*, Lagos.

Reunion Notes

"In things essential, unity; in things non-essential, liberty; in all things, charity."

Union in Action Notable amongst events in the realm of things spiritual has been the fusion of the two separate bodies which have hitherto sought to give expression to Free Church interests, and the removal of confusion seen or unseen between the Federal Council of Evangelical Free Churches and the National Free Church Council.

These two bodies, with the slightly diverse functions, have decided to retire altogether in favour of a new body which shall possess the advantages and fulfil the functions of both bodies. By it the seven million members and adherents of the various Free Churches of England will at last have one body which can speak for all. The constituent churches are the Baptist Union of Great Britain and Ireland, the Congregational Union of England and Wales, the Presbyterian Church of England, the Methodist Church, the Independent Methodists, the Wesleyan Reform Union, the Moravian Church and the Countess of Huntingdon's Connexion. The supreme assembly of each of these bodies has formally consented to the union and has appointed delegates to serve on the new body.

Time will show how far the new and central Council of the Free Churches can become a co-ordinating force, eliminating everything unnecessary in denominational prejudice and action. Those who are looking and working towards the goal of one Christian Church may find that they have need of patience, for sectarianism dies hard; the Apostle Paul found this and uttered forcible warnings which might well be emphasised to-day. There will be no autonomy for sectarianism or denominations in the Kingdom of Christ towards which we labour, and we shall do well ever to keep in mind that the union of Churches of man's organisation is utterly different from the unity of the Spirit, in the bond of peace, for which our Saviour interceded and is the forerunner of the heavenly union when the one Church of Christ shall become subject to Christ and be presented to the Father "not having spot, or wrinkle, or any such thing." The

care that the new Federal Council of the Free Churches will have to take to preserve this unity of the Spirit was emphasised by an unfortunate, and as we think undiplomatic remark of the chairman at a subsequent luncheon which included one honoured representative of the Church of England, the Archbishop of Canterbury. Mr. R. Wilson Black, who is an uncompromising Free Churchman, and an ardent Baptist, remarked concerning the functions of the new Federal Council that "they were bound to continue to plead for the separation of Church and State." The retort of the Primate was brief but conclusive as well as suggestive. Dr. Lang remarked: "You are still determined that there must be separation between Church and State. I say 'Very well, gentlemen, but it will not be in our time.'"

The Free Church Moderator The first Moderator of the new Federal Council of the Free Churches, Rev. W. H. Armstrong, is a Methodist, distinguished alike for evangelistic fervour and spiritual understanding. Mr. Armstrong, took part in the united War Prayer Meeting at Westminster on September 3rd when the Archbishop of Canterbury presided, and we are glad to know of his warm interest in the aims and work of the World's Evangelical Alliance. In his Moderatorial address Mr. Armstrong made some pertinent and welcome remarks concerning the present war:—

"The conflict now raging," he said, "ought to silence for ever all those silly persons who have been telling us that it does not matter what we believe. We are up against an armed doctrine. This war is the fruit of Nazi and Fascist creeds forced into the minds of youth for years past. The atrocious cruelties are the logical outcomes of the beliefs imposed. The writings and speeches of Hitler are a re-echoing of the Nietzschean philosophy of power—power both as a means and as an end, power for domination but not for service. It is the glorification of the superman—and what a

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superman! And the enslavement of the masses. As for Mussolini, he has freely admitted his indebtedness to Georges Sorel, the fiery prophet of violence. . . . They are the apostles of the doctrine of the will to power. They seek to dominate all nations and cause the earth to tremble before them. Between Christianity and these doctrines there is a great gulf fixed.

"We are up against an 'Armed Doctrine,' seeking by force of arms to impose itself upon the civilisation of to-day. To resist such imposition millions of men, including thousands from the Free Churches of this land, are also in arms. Have we from this representative assembly any message to send them? All over the country our churches are doing their best to provide material comforts in many ways, and our chaplains are rendering spiritual service. Have we anything to say concerning the cause for which many will lay down their lives?"

The Free Churches not Pacifist "There is a general impression," Mr. Armstrong continued, "that the Free Churches largely subscribe to the pacifist teaching. This is simply not true. No outstanding Church Court of the denominations represented by this Council has, so far as I know, committed itself to the pacifist position, nor in my judgment is likely so to do. I would go further and say that, in my judgment, the overwhelming body of Free Churchmen stand by the Prime Minister of this country in the gigantic and almost overwhelming burden that lies heavily upon him. As far as we can we would help in the bearing of the burden. From him we hear no glorification of war, as we have done from Hitler and Mussolini. Jingoism in this country is either dead or breathing its last breath. But horrible as war is, there is something worse than war as some who were outstanding pacifists have come of late to realise. I seriously ask: Is there anyone who really believes that it is the will of God that the Nazi or Fascist conception of life should dominate this world which is both His world and ours? This, at least, is certain: that if such doctrines, now armed doctrines, are allowed, unchecked, to win the day, then all that the Free Churches stand for, all that our fathers lived and died for, and all that has emerged in our national life from such principles, will receive the most smashing of blows. And, perhaps worst of all, our child-

ren will be indoctrinated with conceptions of life which we both hate and abhor."

Is Hitler Antichrist? This question is often being raised, and it is noteworthy that Lord Halifax in a recent broadcast address spoke of Hitler as Antichrist in terms which showed that he, at any rate, holds firmly and literally the old belief that it is the duty of Christians, as Christians, to fight Antichrist with all their power. So do we and many others. But Hitler is not the Antichrist, although he may be a forerunner.

On the record of his own public speeches and private conversations, especially with his friend Dr. Rauschning, Hitler may appear qualified for the rôle of Antichrist. He believes that the day for the Christian Churches is finished for ever, that "the parsons will betray everything for the sake of their miserable little jobs and incomes" when he makes it worth their while by providing them with a new German religion, from which Christianity has been cut clean out.

"One is either," he has said, "a German or a Christian. You cannot be both. . . . We do not want people who keep one eye on the life in the hereafter. . . . If they [the clergy] resist I shall certainly not make martyrs of them. We shall brand them as ordinary criminals."

"I shall tear the mask of honesty from their faces. And if that is not enough I shall make them appear ridiculous and contemptible. I shall order films to be made about them. We shall show the history of the monks in the cinema. Let the whole mass of nonsense, selfishness, repression and deceit be revealed; how they drained the money out of the country; how they haggled with the Jews for the world; how they committed incest. . . ."

"We shall make it so thrilling that everyone will want to see it. There will be queues outside the theatre. And if the pious burghers find the hair rising on their heads in horror, so much the better. The young people will accept it—the young people and the masses. I can do without the others."

It was during the course of the same conversation that Hitler said: "I am a Catholic. Only a Catholic knows the weakness of the Church. I know how to deal with these gentry."

And yet there is good reason for warning against possible misunderstanding of the

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times and seasons, and the time of the personal appearance of the Antichrist is not yet come. It may not, however, be far off.

Fear The Bishop of Norwich contributes to a contemporary some helpful remarks on Fear, which Dr. Pollock remarks has been one of the chief weapons in the hands of Hitler in achieving and holding his conquests: he uses it among his own people. He wishes his victims to abandon all hope of success if they resist his swift onsets. He attempts to conquer their minds before the attack is launched; he makes the attack itself as terrorising as possible. The bombs whistle to arouse fear.

All through his policy and strategy he addresses himself to the weaker or meaner aspects of human nature, making no appeal to its nobler side. He knows nothing of the best that is to be found in men and women. This disqualifies him from reconstructing a new world if the chance came. Fear evokes no constructive response. The Roman legions subdued the world, but when Hitler or his Italian shadow desires by fear of his arms to build another Roman empire, he forgets the wisdom of the first Caesars who severely punished disloyalty but desired to see conquered nations, within the ring fence of the empire, contentedly developing their own life, *pacisque imponere morem*.

These air raids are not directed by a sound policy of true military advance. They are to raise fear, and under the stress of air warnings to interrupt work, and make sleepless people inefficient. Our own R.A.F. carefully directs its attention to weakening the enemy's military resources; in this he himself fails. But to create fear he directs his savagery to demolishing public buildings and humble homes and torpedoes children.

In the last war an elderly woman, able, wise, wealthy, and of Quaker descent, complained to me about herself that the sound of the Zeppelins alarmed her. She felt that if her trust in God were complete she would remain entirely undisturbed. She had not recognised the distinction between the physical shrinking from pain and distress, and the calmness of spirit which was unbrokenly hers in reliance upon God's care.

Our great Example, no doubt, shows that He was outwardly as well as inwardly at rest in a time of danger. When the storm broke upon the lake, He remained asleep on

the pillow. But those who cannot follow His example all the way and quiet the natural instinct of fear, can try to imitate Him in keeping the depths of their hearts in peace. Here is comfort for lonely persons, unaware that their uneasiness partly comes from mere expectancy: will not people without anxiety lie awake only through waiting to hear someone's step coming into the house? And these lonely people miss affectionate companionship to divert their thoughts and prevent their feeling left out.

The set purpose to see the thing through has steeled our people against fear. The general success of Anderson shelters, together with the small chance of any particular individual being hit, strengthens their self-forgetful courage and good humour. But those hold a yet stronger position of confidence who add something further by their unaffected reliance upon God, leaving all in His hands. "Underneath are the everlasting arms."

The Need for We have received from a Family Prayer correspondent a helpful report of a meeting held recently in the Town Hall, Stalybridge, a large gathering representative of all the Churches, presided over and arranged by the Mayor, who made it clear that the meeting had been called by request of the World's Evangelical Alliance.

The Mayor mentioned that it was the earnest wish of the King and Queen for everyone to offer daily prayer, and that a Prayer Card should be placed in every home in the country. He asked for about 140 volunteers to meet the following Wednesday for distributing such prayer cards, issued by the World Evangelical Alliance, and requested that the prayer on the card should be said at least once a day in each home.

They had in mind the recent miracle of Dunkirk. Many of their boys were in that wonderful evacuation. Thousands of people offered silent prayers for the safety of those men and boys, and tens of thousands of people were unshaken in their belief that the united prayers ascended to the throne of grace. Many of them believed that no human agency could have achieved such a glorious result.

Canon Peter Green gave many instances of the value of prayer, and spoke of the difficulties many people felt in praying. To such people he would say, "When you pray, remember that you are speaking to a loving

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God and all your difficulties will vanish." He suggested the formation of prayer groups to visit the homes of their friends and pray with them with a view to reviving family prayer. When he was at school many had family prayers. He did not know whether modern conditions made family prayers impossible, but he would tell them a story. When he was working in that part of London which had been so dreadfully bombed near the East India Docks, there was one very godly woman he knew, and he said to her one day, "There is a lot of talk about getting young people in at night. Do you have much difficulty with your children?" "No," she said. "We have family prayers. When my husband is at home he takes it, and when he is away I take it, and our two elder sons would not miss it. They bring their young lady friends in." That home was built on family prayer, added Canon Green.

"I did not stay in that parish long enough to know how those young men went on, or what sort of homes they founded, but I do not think homes founded in that spirit would be far wrong. What we want is more prayer in the home. If the Mayor's effort can get these prayers into every home in Stalybridge, I can only say 'great will be his reward and he will deserve it.'"

Does God Care? On every hand we are hearing the question raised, "Why does God not intervene?" Does He care about all the suffering of war, and of this war? What is God doing about all the horror and misery? Is He indifferent?

Would it not be better if the question was "What are we doing about God?" The answer to the latter question would give some real information about the former.

God wants the love and the worship of man. He made man with this in view—to have man in His presence and for man to enjoy His presence. The Bible story of the fall of man is well known. It was man who sinned; it was man who brought in the miseries attendant on sin; it was man who turned his back on God and followed Satan. God did not condemn man eternally as He could have done, and when it became necessary He gave up His only Son to death and judgment so that man could be redeemed and brought back to God in a way that fully satisfied the justice of God. God had said "the wages of sin is death," then after His

wonderful offering He made the promise "Whoever believeth on Him (the Lord Jesus Christ) should not perish but have everlasting life." By faith in that work of Christ, God offered to man everlasting life in His presence as Sons (brethren to His Son), a relationship that can be enjoyed now in anticipation and in the hereafter in all its fullness.

But what has man done since that sacrifice for sin? Christianity had a bad time at first, but there is no need to go back so far. The Reformation brought in a period of great fervour for the Faith, but it did not last, and recent years have shown that the Apostle was right when he said "Evil men and seducers shall wax worse and worse"; the world has not improved, it has got worse and worse, man has put himself in the front and has put God into the background.

Now for a long time Great Britain has been stalwart for that Faith, for the availability of the Bible, the Word of God, and for freedom for the worship of God. Is it now?

After 1914-18 After the last war, when the country was brought to victory after many disasters, what happened? First of all a brief time of debauchery—man turned to sin at once. Then the wave of worship and thanks to God set in—but it was a wave which soon receded, and since then man has followed his own devices. There has been a further departure from God and another move towards "other gods," the gods of self, gain, entertainment, sport, anything that Satan can foist on man to oust the things of God, anything to occupy the man, to "pass the time." Every invention of man which has been brought about by the intellect given to man by God has been used by man under the direction of Satan to push God aside. Some inventions, such as the wireless and the cinema, which could have been used for the extension of the knowledge of God and for the eternal benefit of man, have been used to further the cause of Satan by keeping the mind, the ear, the eye of man so occupied that there has been no thought for the things of God, the things which are eternal.

Except perhaps in some rural districts where Nature keeps one closer to God, the Lord's day is no longer for the Lord; it is a day of amusement, a holiday. There is nothing for God or His Christ, and although the Lord set aside the first day of the week

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to be "a remembrance for Him"—well, is it? How can the Lord be remembered in His suffering and death for the sins of man, when even those who do go to a place of worship on a Sunday morning dismiss any thought of the meaning of the day as soon as the service is over, and plunge into affairs as soon as possible which cannot possibly be said to be the Lord's.

Response. This country is said to be an **Enlightenment** of "enlightened country," but is it any better for that if the enlightenment is not used as it should be used? In God's eyes an "enlightened country" which ignores the righteous claims of God, must surely be of less account than the darkest country where the name of God has never been proclaimed. Can God continue to overlook the fact that this country has heard His name, that in this country His Christ has been proclaimed as the Saviour, yet God's message has been put aside and man has gone after those "other gods"? Is it understood that God is the "possessor of heaven and earth" and that His justice will fall on all those who will not and do not recognise His righteous claims?

Will God turn from us on account of our failure as a country to give Him His proper place in our national and private affairs? Have we ceased to worship Him "in spirit and in truth through the Lord Jesus Christ" as He would be worshipped? Is the country heading towards a time when God will "not listen" to us? There is no doubt at all that God is watching and waiting for Britain (not merely one here and there) to turn to Him from gods they now worship and to give Him

the worship He desires, through the one Mediator between God and man, the Man Christ Jesus.

God is Never Too Late Man's extremity is God's opportunity. The power of God has not diminished. God ceased direct and personal dealings with man after the coming of His Son, but His power is just the same, and those who worship Him can claim and have faith in that power. God will not step in, however, where He is not given His rightful place. He knows and He cares (surely Calvary showed how much He cares) but do we care for Him? God gave His only Son for man; what has man given to God? Is it thought that such things as Sunday sport and cinemas, empty churches, bottle parties, the continual blasphemy used in ordinary talk, the utter indifference to the things of God, please God? Or do they please Satan? Is it not time for such things as offend God to be suppressed nationally? If not, how can the prayers of the nation be heard? Such prayers from a nation which as a nation is not in accord with God are prayers from the lips and not from the heart.

The time is coming (and seems to be not far distant) when God will claim His rights and those who reject God and His Christ will be punished and banished from His presence for ever. Let us ask ourselves, "What are we doing about God and His Saviour Son?" "Are we rejecting Him? Are we putting Him off? Are we ignoring His claims?"

Let the nation and the empire acclaim the Saviour Lord and worship God in His Name, and then let us invoke His aid. He will fulfil His promises. God is never too late.

WHEN the present war ends, Jewish Missions will have before them more than ever a three-fold task. They will have to deal with the causes, the consequences and the cure of anti-Semitism. They must continue to render a good Samaritan service on behalf of the refugees who are the victims of anti-Semitism. They must combat anti-Semitism as the cause of such refugees and as a denial of Christianity. Finally, they must seek a cure for anti-Semitism, which can only be found in Jesus Christ.

World Mission Notes

Universal Week of Prayer We have received a welcome reply from Dr. Paton, General Secretary of the International Missionary Council, to the appeal made by Dr. Cash (C.M.S.) to the International Missionary Council, to the Conference of British Missionary Societies, to the Secretaries of Missionary Societies in this country and abroad, and to the National Christian Councils overseas to give first place to the arrangements for the forthcoming Universal Week of Prayer (January 5th to 12th next), and to join in corporate Prayer in accordance with the universal topics for daily Prayer. Dr. Cash says:

"This year of all years when our country is at war, when the Church of God is assailed by many sinister forces which threaten the very existence of missions in some lands, surely it is only right that we should go out in a determined effort for a still more united Universal Week of Prayer. While the Church of God is challenged it is also true that God summons His Church to accept the challenge fearlessly, to go forward in a world-wide evangelistic campaign, and to carry the war into the enemy's camp.

"It is true that there is already an almost world-wide movement of the Holy Spirit, and tens of thousands of people are finding Christ every year as their Saviour and Lord. Because the Church is expanding so rapidly it becomes the more urgent that it should be enabled by prayer to fulfil God's purpose for it. God has raised up witnessing Christian communities in every land, and be it noted at a time of greatest danger for the Church. The forces of evil, using every weapon at their disposal, will frustrate the world-wide witness of the Church if they can. Divided we shall fail and united we shall succeed. This is why in the letter addressed to 'Christian leaders and workers everywhere' and signed by representatives of the Missionary bodies as a whole, we say 'In an age in which there are many things to divide, association in Prayer is required to enable us to realise our unity in Christ.'

"We believe that through this Universal Week of Prayer next January we may witness a new work of the Holy Spirit in the hearts of men in all lands. We believe that by united Prayer we shall prepare ourselves for the new God-given task committed to us

in these grim days. We believe that 'the Church is called to a great spiritual advance, facing the powers of evil with the message of the Gospel.'

"We therefore covet the co-operation and support of all who love our Lord in sincerity."

The Week of Prayer and Missions Can we see this universal call to Prayer realistically in the light of current events that are affecting missionary work in so many ways? In 1936 the Protestant Missionaries in Abyssinia were driven out and their work came to an end. In 1938 the Swedish Mission in Turkestan was brought to an abrupt end, the converts shot, schools closed and missionaries expelled by Communist leaders. This year the Iranian Government has decided to take over all missionary schools and to forbid all religious teaching in them in future. A new Bill presented to the Egyptian Parliament recently is designed to prevent a great deal of evangelistic missionary work. Though this Bill has been withdrawn temporarily it is symptomatic of a new attitude in the Moslem world to Christian Missions. These are only a few instances of the threat to Missions. Surely this means that missionaries must draw closer together, co-operate more and unite wherever possible. As we pray together so will we learn to work together.

Response of Missionary Bodies We have received, and are still receiving from more distant parts, encouraging letters from officials of Missionary bodies at home and abroad assuring us of co-operation in the arrangements for the forthcoming Week of Prayer. We are specially thankful to receive such communications from the United States of America, where, we regret to say, the only body which has caused disunity and disruption in the use of the universal topics for united Prayer (which are an essential feature of the Week of Prayer) is the Federal Council of the Churches of Christ. A Council that places Roman Catholic interests in the forefront of its co-operative interests cannot be relied upon either in matters of truth or co-operation with those to whom the Gospel of Christ is first pure and then peaceable. There is wide-

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spread concern in the Americas over the action of the Federal Council in regard to the Week of Prayer. The universal topics for Prayer in use during this historic and ecumenical week are translated into something like one hundred different languages and dialects, and the Council is unique in robbing the Christian fellowship which this fact substantiates by inserting in their periodical a set of topics particular to their own organization.

The Mission Dr. Paton contributes to *The Continental Times* an interesting letter concerning the carrying on of the Missionary interests of Continental Churches in occupied countries of Europe. He says:

"I think that it may be of interest to your readers to know something of the steps that have been taken during recent months to safeguard the missionary work carried on by the Christian Churches of Scandinavia, France, Belgium and Holland in different parts of the world.

"The missions conducted by these countries are much larger than is often understood here. I am without accurate information of the missions of the Roman Catholic Church but the four Scandinavian countries were responsible for nearly 2,000 missionaries and the Dutch Churches carry on very large missions in the Dutch Indies. Belgium has a small Protestant mission in the Congo, and the work of the Paris Evangelical Missionary Society, to which French Protestants of all kinds contribute, is well known for its service in both British and French Africa and in the Pacific Islands. The greater part of this work is now cut off from the bases which normally supplied it, and the task of sustaining the work, together with the missions of the German Churches, similarly cut off from their base and also weakened by internment, has rested upon the Christian forces of the rest of the world.

"Before the invasion of Scandinavia by Germany the Norwegian, Swedish and Danish missions were all giving valuable help to the missions of the Finnish Church. Since the invasion of Scandinavia the burden has fallen, as was inevitable, upon the Churches of the United States of America, the British Dominions, and our own country. It would be absurd to pretend that the work has not suffered; a number of missionaries have been in grave need, while the suffering caused to

large numbers of native workers employed in the different countries has been also serious. It is at the same time possible to say that up to the present time the whole of the work has been maintained in being. The American Churches, led, as is natural in this case by the Lutherans, have given very generous help in China, India, Madagascar, and Africa. The Swiss and Swedish missions have maintained their work and sought where possible to aid their stranded brethren. In this country special help has been rendered by the Church of Scotland to the Danish missions in Manchuria and Arabia, by the London Mission in Madagascar, Tanganyika, and India, and by other missions of all denominations by grants of money and other forms of help.

Already the World's Evangelical Alliance has in the past shown its co-operative interest in times of stress suffered by Missions in countries of Europe, and considerable funds have been forthcoming to help from time to time various Missionary agencies and associations in their hour of need. We shall be glad and thankful to receive and pass on any individual or collective gifts which may be received for this set purpose, and in the light of the present needs disclosed by Dr. Paton. Any such gifts will be forwarded intact, and we hope our friends everywhere will make the prevailing time of stress a matter of expressions of practical sympathy in the way suggested.

A Message from Kenya Colony Although cut off for the time being from some countries of Europe, it is most helpful and encouraging to be receiving at the Alliance House numerous letters from widely separated countries and parts of the Mission Fields, at times asking for help, and always referring to the fellowship which the Alliance affords as a co-operative link between Christians of the "One Body" in all departments of Christian life and work. A letter recently to hand from Kenya Colony illustrates this, and we quote the communication as conveying from the field of missionary service a warning as well as a greeting:

"My wife and I am so sorry to send so small a gift, but just in the meantime circumstances have very greatly changed for us. I had just become honorary when the crash came, so we are having to draw in till better days come.

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"We do so greatly value EVANGELICAL CHRISTENDOM, and it is read from cover to cover. Thank God, at a time like this, for the praying man and woman of the Empire. I have little doubt that this, and this alone, is going to turn the scales, and one day God will make it known to all the world: that He could help Britain because of her praying people.

"There are many, many things we ought to be confessing—the social conditions that have led to football pools, drink and hopelessness, the wicked waste of money among the well-to-do, and the heartless slaughter on the roads. And we can raise £7½ million for war per day, and could not raise a quarter of that for public works to keep the unemployed at work.

"And for this—all we are learning in this way—let us give God thanks. We can see His hand as much in our chastisement as in the marvellous successes of the R.A.F. and Navy."

Nigeria also Another communication just received at the Alliance House is cause for encouragement and thanksgiving. It comes from Port Harcourt, Nigeria, and in addition to asking that no less than 2,000 copies of the Universal Week of Prayer topics for 1941 and 150 posters may be sent out, encloses a money order for £17, being a thank-offering from native Christians in the districts covered by the Niger Delta Arch-deaconry, in the Diocese on the Niger. A suitable reply has been sent, and we cordially thank Rev. M. Davison Showers, and all concerned, for this practical token of Christian fellowship and co-operation.

Indian The Church Missionary Mission in Society has the largest War-time commitments in India of all Anglican missionary organisations. Reductions made necessary by the war have involved a reduction in personnel, and an additional strain on the reduced "front line," resulting in many cases of real personal sacrifice. A number of recalled missionaries have been able to find remunerative employment in Great Britain, and this makes possible a considerable saving for the duration of the war. Many of the poor and illiterate members of the Church in India have found it hard to believe that the "wealthy sahibs" are really obliged

to reduce the grants for the work, but they are now beginning to understand the situation. It has not been necessary to close down any important piece of work, although further cuts would have this result. This comes as a challenge to Indian Christians to make new efforts, and it may well be that out of it all a new bond of fellowship will be formed between poverty-stricken Indian Christians and English Christians whose incomes have had such heavy inroads made upon them. One missionary writes: "Personally, I am glad this challenge has come. A little suffering will do us all good." Perhaps the challenge may take the form of doing more in the way of personal witness, rather than of giving more money.

Another of the "all things working together for good" in India is a new realisation of the need for co-operation, and this is being put into effect in various ways. Evangelism goes on apace; literacy efforts gain impetus. The Christian Church in India exerts a far wider influence than its numerical strength would indicate. Changes are expected in the whole structure of society as a result of the war in Europe, and it is not surprising to find that Indians—both Christian and non-Christian—expect changes in India as well. The old relationship of paternalism they foresee giving way to one of partnership, through self-denial and mutual sharing.

What Missions Recent reports from the Sec- to the Jews retaries of the Jewish Mis- are Facing sionary Societies inform us that while a great deal of essential relief is being administered to the Jews from different countries in this country, or in refugee countries of the Near East, the situation is one which calls earnestly for concentration upon the precept "Pray for the peace of Jerusalem." Already the future is being envisioned, and there is close co-operation between interested bodies in England and America on questions of policy and practical usefulness. Some of the difficulties may be summarised, and include:

1. *The world wide dispersion of the Jews, within the last few years, not only to Palestine, the United States, Great Britain and France, but to a number of the republics of South America and even to the Far East. These refugees include some of the highly educated and distinguished scientists and professional men of the world.*

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2. *The suspension or disorganization of many Mission Fields.* Greater Germany is closed, and there are many problems in connection with the new settlements and the location of missionaries. The black-out and difficulties of transport have adversely influenced the incomes of missionary societies.

3. *The incalculable effect of the present catastrophe in transforming Judaism from within.* Along with changes of geographical location has been going on a tremendous change of spiritual outlook among the refugees. Uprooted from a Jewish environment they have for the first time come into real contact with Christian homes and Christian thought.

Future tasks include: Re-organisation of dislocated mission fields; maintenance of contact with mission converts; a study of the new distribution of Jewish populations, and the effect of war on Jewish thinking; missionary work among refugees, and relief measures in many parts of the world; an intensive training of missionary workers, and a

study of the future of the Jews in connection with peace aims.

The Annual Report on Jewish Missions of the Church of Scotland summarises the situation as follows:

"Throughout this difficult year the Committee's policy has remained unchanged. Nothing has happened to alter the belief that the only solution of this so-called 'Jewish Problem' is the solution in Christ. The work of combating antisemitism has gone on, as well as that of succouring those who are its victims—the 'non-Aryan' refugees, Jewish and Christian—but the main work has been the preaching of Jesus Christ as Saviour and Lord. That there has been a great measure of success is attested in the report from the fields of which we can give only the barest summary this year. Our missionaries are facing the task imposed on them with a calm faith in God, but they look to the Church at home for continuing and increasing support if this running sore in the body of the nations is ever to be healed. The full solution is the task of the whole Church."

GOD BLESS OUR HOMES

God bless our homes, and all the loved ones there,
Each cherished name we bring to Thee in prayer.
Thou knowest all their needs, their hopes and fears,
Their joys and blessings, sufferings and tears.
The young, the old, to Thee, Lord, we commend,
Who art their Maker, Saviour, Guide and Friend.

Keep them secure from every form of ill,
In health and happiness abiding still.
In sickness grant that they may be restored,
In sorrow, send Thy consolations, Lord.
Remember absent ones where'er they be,
Though far from us, oh keep them close to Thee.

And when at last we lay life's burdens down,
Grant each, O Lord, a place among Thine own;
Not one be missing from the Home above,
All in the Father's House through Thy dear love.
Thus, Lord, once more we lift them up in prayer;
God bless our homes, and all the loved ones there.

J. CHALMERS LYON.